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RACIAL DISCRIMINATION, XENOPHOBIA
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Durban, 31 August-7 September 2001
Item 9 of the provisional agenda

CONFERENCE THEMES

NGO Contributions

Note by the secretariat

The secretariat has the honour to inform the World Conference that contributions by non-governmental organizations in consultative status with the Economic and Social Council and others accredited to attend the World Conference will be issued as addenda to the present document.

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Durban, 31 August - 7 September 2001
Item 9 of the provisional agenda

CONFERENCE THEMES

NGO contributions

Contribution* submitted by Fraternité Notre Dame

The secretariat has received the following written statement, which is transmitted to the World Conference.

* This contribution is issued, unedited, as received from the submitting non-governmental organization.

GE. * 2 0 0 * 0 * 5 5 9 3 *

ENG

Mr. President,

As Superior General of ***Fraternite Notre Dame***, I am glad to have the opportunity to share my thoughts with this Conference, and I thank you, Mr. President, for the time you grant me.

The cause of racial discrimination and discrimination in general is a matter dear to my heart, because it is the carrier of an incalculable number of sufferings and humiliations inflicted most of the time, upon the poorest and the most destitute.

One can say that discrimination is prerogative of hatred and ferment of war, over centuries. Our earth is literraly "torn apart". Our earth "bleeds" because of the heaviness of misunderstandings and intolerance. For the time being, the cry of these rejected ones, merely because of their race, their class or their creed, goes right up to heaven.

Everywhere we can see people against people, ethnic group against ethnic group, tribe against tribe, religion against religion.

Rejection of minorities, sectarianism and discrimination are inflicted to hundreds of thousands of men and women who, in fact, by the mere right to freedom, have barely a right to survive.

The devastating effects of racial or ethnic discrimination are felt at far as the farthest parts on earth. What country boast of being totally exempt from it ??

However, racism, xenophobia, rejection of foreigners are notions that should not be debated; They are so evident, that they are contrary to human rights.

So many times, human history has shown us tragedies engendered by racism and xenophobia. The 20th century has carried down these intolerances far too long. We bear the concept of "apartheid", like a cloak of shame, a past that we are not proud of.

If some progress has been made in this area, for a few years, and especially here in South Africa, then, we have to accept that there is still much left to do. And we should be sad to still see this triumph, under the pretext of racial or religious, difference, hatred of minorities and oppression of the "small ones".

As a religious man, at the head of an international humanitarian organization, let me tell you that at ***Fraternite Notre Dame***, we "bang our proverbial head against the wall", in relation to the problem of racism, particularly in the missions of emergency relief, where we intervene. I am thinking about Rwanda, ex-Yugoslavia, Kosovo... etc...

Fratricidal war, hatred and bloodshed, tools of the devil are coming at us from all sides. Seditions are fomented, against the weak. One shoves aside the foreigner, one shoves aside another, who does not think like a certain "majority" has decided.

And, what can we say, alas, about France? Its borders are maybe open, but her heart is cold. The "welcome" of our forefathers gave way to a fierce rejection of foreigners.

Concerning that matter, I would like to talk to you about the critical subject and delicate maner of religious discrimination. For we have to admit that in many countries, and especially in Europe, in France, religious freedom is not put into practice... far from it.

A wind of persecution has swooped down over us for several years, on the minorities, on the young Congregations. This partial judgement qualifies everything as a "sect". When one is not part of the religious institutions and belonging to the "majority", one can become suspicious, since the stamp of prejudices and misinformation is affixed to all of one's actions. Suddenly one becomes questionable in everything, even if one's intentions are right, even if one's work is only to help the poorest and to relieve the infortunate ones, we can see that this situation is worsening and this is very painful for us. I know that this injustice makes others also feel pain; to those "just" men who, men like you, Mr. President, have their heart set on defending the Human Rights, to assure freedom and justice for all.

Every religious organization has to be able to act and progress freely without hindrance since its actions attempt to serve the interests of the "public good". Racism and rejection of our "fellow man" must not attack individuals, no more than it can attack religious groups. Why should we want to brush aside or brush off religious communities under the pretext that they do not think exactly like large institutions?

We wish very much for this anti-religious campaign -- which is a real, moral segregation - to cease. We suffer from this grievous intolerance that denounces everyone, that calls anything a "sect", just for the purpose of eliminating or "weeding out", in the name of "survival of the fittest" or "majority rule".

We wish for men's minds to quiet; for our minds to be open to diversity, for all to be able to work on the humanitarian, moral and spiritual levels in an atmosphere of equality. So that our future will be built on a solid base, and that tomorrow, the children of the world will be able to respect one another, to think, to act, to live in peace, without the fear of delation which always leads to persecution and sectarianism.

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CONFERENCE THEMES

NGO contributions

Contribution* submitted by Bahá'í International Community

The secretariat has received the following written statement, which is transmitted to the World Conference.

* This contribution is issued, unedited, as received from the submitting non-governmental organization.

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ENG

Racism originates not in the skin but in the human mind. Remedies to racial prejudice, xenophobia and intolerance must accordingly address first and foremost those mental illusions that have for so many thousands of years given rise to false concepts of superiority and inferiority among human populations.

At the root of all forms of discrimination and intolerance is the erroneous idea that humankind is somehow composed of separate and distinct races, peoples or castes, and that those sub-groups innately possess varying intellectual, moral, and/or physical capacities, which in turn justify different forms of treatment.

The reality is that there is only the one human race. We are a single people, inhabiting the planet Earth, one human family bound together in a common destiny, a single entity created from one same substance, obligated to "be even as one soul."

Recognition of this reality is the antidote to racism, xenophobia and intolerance in all its forms. It should, accordingly, be the guiding principle behind the discussions, deliberations and ultimate output of the World Conference against Racism.

A proper understanding of this fact of existence has the capacity to carry humanity not merely past racism, racial and ethnic prejudice, and xenophobia but also beyond intermediate notions of tolerance or multi-culturalism -- concepts that are important stepping-stones to humanity's long-sought goal of building a peaceful, just and unified world but insufficient for the eradication of such deeply rooted afflictions as racism and its companions.

The principle of human oneness strikes a chord in the deepest reaches of the human spirit. It is not yet another way of talking about the ideal of brotherhood or solidarity. Nor is it some vague hope or slogan. It reflects, rather, an eternal spiritual, moral and physical reality that has been brought into focus by humanity's collective coming of age in the twentieth century. Its emergence is more visible now because, for the first time in history, it has become possible for all of the peoples of the world to perceive their interdependence and to become conscious of their wholeness.

The reality of human oneness is fully endorsed by science. Anthropology, physiology, psychology, sociology and, most recently, genetics, in its decoding of the human genome, demonstrate that there is only one human species, albeit infinitely varied in the secondary aspects of life. The world's great religions likewise uphold the principle, even if their followers have, at times, clung to fallacious notions of superiority. The Founders of the world's great religions have all promised that one day peace and justice would prevail and all humanity would be united.

The contemporary realization of humanity's collective oneness comes after a historic process in which individuals were fused into ever greater units. Moving from clans, to tribes, to city-states, to nations, the next inevitable step for humanity is nothing less than the creation of a global civilization. In this new global civilization, all people and peoples are component parts of a single great organism -- an organism that is human civilization itself. As stated by Bahá'u'lláh more than 100 years ago, "The earth is but one country, and mankind its citizens."

Further, as explained in the Bahá'í writings, the oneness of humanity "implies an organic change in the structure of present-day society, a change such as the world has not yet experienced[Y]. It calls for no less than the reconstruction and the demilitarization of the whole civilized world -- a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units."

In considering the themes of the World Conference against Racism, a proper understanding of the reality of the oneness of humanity holds a number of implications.

It implies that any law, tradition or mental construct that grants superior rights or privileges to one grouping of humanity over another is not only morally wrong but fundamentally at odds with the best interests of even those who consider themselves to be in some way superior.

It implies that nation-states, as the building blocks of a global civilization, must hold to common standards of rights and take active steps to purge from their laws, traditions and practices any form of discrimination based on race, nationality or ethnic origin.

It implies that justice must be the ruling principle of social organization, a corollary principle that calls for widespread measures on the part of governments, their agencies, and civil society to address economic injustice at all levels. The Bahá'í writings call for both voluntary giving and government measures, such as the "equalization and apportionment" of excess wealth, so that the great disparities between the rich and the poor are eliminated. The Bahá'í writings also prescribe specific measures, such as profit-sharing and the equation of work with worship, that promote general economic prosperity across all classes.

Issues of xenophobia before the Conference in relation to contemporary problems of minority diasporas, the uneven application of citizenship laws, and refugee resettlement can likewise best be addressed in the light of humanity's oneness and, as Bahá'u'lláh indicated, the concept of world citizenship.

Further, the principle of the oneness of humanity exposes any attempt to distinguish separate "races" or "peoples" in the contemporary world as artificial and misleading. While racial, national and/or ethnic heritage can be considered as sources of pride and even a backdrop for positive social development, such distinctions should not become a basis for new forms of separation or superiority, however subtle.

Over the years, in statements to the United Nations, the Bahá'í International Community has supported or called for specific actions in support of human oneness and the fight against racism, including:

-- The widespread promotion of international educational campaigns that would teach the organic oneness of humankind, urging specifically that the United Nations itself facilitate such an effort, involving national and local governments, as well as non-governmental organizations.

-- The widespread ratification of -- and adherence to -- international instruments, which represent humankind's collective conscience, that might contribute to a comprehensive legal regime for combating racism and racial discrimination, especially the International Convention on the Elimination of All Forms of Racial Discrimination.

-- The worldwide promotion of human rights education, with the aim of creating a "culture of human rights."

The Bahá'í International Community has also sponsored or participated extensively in activities aimed at the eradication of racism and racial discrimination. Working largely through its national affiliates, which currently number 182, the Community has for example sponsored numerous public meetings, conferences, educational programs, newspaper articles, radio programs and exhibits that specifically seek to combat racism.

Further, drawing on the creative spirit of grassroots participation, Bahá'ís in a number of countries have established race unity committees, with multiracial membership, which have developed programs to combat racial prejudice and to create bonds of mutual respect among peoples of different races in their local communities. These committees have attempted to assist Bahá'ís to free themselves of their own racial prejudices and, beyond that, to contribute to the elimination of racial prejudice in society at large through extensive collaboration with leaders in government, education and religion. More specifically, Bahá'í communities around the world have sponsored numerous youth workshops that promote racial unity, held thousands of public "race unity day" observances, launched television and video campaigns to promote race harmony, sponsored neighborhood race unity dialogues, and participated in various national commissions to combat racism.

Those seeking to understand more fully how the oneness of humanity can be brought into practice might find it useful to examine the experience of the Bahá'í International Community itself, which offers a continuously advancing model for how diverse individuals can live together in harmony and unity. With a membership of more than 5 million, the worldwide Bahá'í community is composed of individuals from virtually every background. More than 2,100 different racial and tribal groups are represented, as are individuals from virtually every nationality, religious background and social class.

Despite this great diversity, which is reflective of the world's population at large, the worldwide Bahá'í community is among the most unified bodies of people on earth. This sense of unity goes beyond a shared theology. Individuals from many of these backgrounds have intermarried, for example, something which is promoted in the teachings of the Bahá'í Faith, and/or they work together closely in local Bahá'í communities, serving together on its local- and national-level governing institutions. A careful examination of the worldwide Bahá'í community will reveal a surprisingly widespread and yet singularly committed body of people who are consciously creating a global culture, one that emphasizes peace, justice and sustainable development, and puts no group in a position of superiority.

Bahá'ís believe that their own success at building a unified community stems solely from its inspiration by the spiritual teachings of Bahá'u'lláh, who wrote extensively about the importance of unity, the reality of oneness, and the imperative need for creating a peaceful world civilization. More than 100 years ago, He wrote the following, which stands as a cornerstone of Bahá'í belief:

"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest."

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NGO Contributions

Contribution submitted by the Indian Movement "Tupaj Amaru"

The secretariat has received the following written statement, which is transmitted to the World Conference.

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I. CAUSES AND ORIGIN OF RACIAL DISCRIMINATION

(in relation to items 9 and 10)

1. The brutal scourges of racism, racial discrimination, xenophobia and related intolerance that are today besetting the vulnerable sectors of society, in particular the indigenous peoples, national minorities and minorities of African descent, are social phenomena as old as man.

2. Racial prejudice and superiority complexes in their various forms and manifestations have been omnipresent throughout the evolution of mankind. Whether racial conduct has been prompted by the socio-economic conditions of each society or is rooted in the very nature of man, racism is by no means an inevitable fact of history to which mankind can only resign itself.

3. Without any doubt, racism, not as a preconceived idea but as a virus in the human body, needs to be eradicated. Racism has its causes, its effects and its victims. The origin of the phenomenon of racism goes back to prehistoric times, in other words, to the dawn of primitive society during the period known as the "fire war", when men would attack each other with rudimentary weapons for a piece of land, for food to survive, for a hut and even for a lover.

4. However, the evolution of primitive society reached a crucial point when man left the animal world to become a thinking and reasoning being. Unlike animals, men endowed with intuition and genius succeeded in discovering fire, and invented the first rudimentary tools for extracting the means of subsistence which mother earth has offered us for millions of years.

5. In those remote times, men already knew how to cultivate the land with respect and to care for every tree which gave shade to their tombs, they hunted animals in accordance with their material and spiritual needs, they shared the fruits of common labour in order to ensure collective prosperity, and they lived in harmony with nature, without discrimination or exclusion.

6. Far from being an accident of history or an inevitability of fate, the transition from one form of social organization to another is determined by the contradictions peculiar to each economic-social structure. In one historically determined phase of social development subject to its objective laws, private ownership emerged and, with it, class warfare.

7. After the extinction of primitive society based on collective ownership, subsequent societies have always been divided into classes and never into races. The division of society into major groups of men who are differentiated among themselves by the place they occupy in the economic and social system and by their relations with the means of production and distribution of wealth was the historic factor in racism and the basis for the transnational movement of capital which led mankind to globalization.

8. The emergence of the market economy and class interests profoundly changed relations between human beings with respect to the principles of equity, justice and solidarity, to the extent that men could no longer control their basic instincts and yearnings to own property.

9. Nevertheless, property and social classes comprise a historical character. This means that any socio-economic system based on the exploitation of man by man, racial discrimination by man against man and the neo-colonial oppression of one class by another is historically doomed to perish through the operation of its own internal contradictions in the same way as it arrived in the world.

II. THE WAR OF CONQUEST AND COLONIZATION

10. In his analysis of the structure of the capitalist system, Karl Marx described the discovery of gold and silver in America and the extirpation, enslavement and entombment in mines of the aboriginal population as events which marked the rosy dawn of the capitalist era and the momenta of primitive accumulation (see Das Kapital, vol. 1, chap. XXXI).

11. This method of analysis, which is valid for all eras, helps us to gain a better understanding of the bases, causes and economic factors which, in the final instance, shaped colonialism. This arrived in the world gushing blood through every pore and predestined to engender not only the scourges of racism, racial hatred and violence, but all the contradictions of the market economy, leading mankind along the path of the wars of conquest for the division of the world between the colonial metropoles and the establishment of an unjust, unequal and anarchic economic order.

12. In the steps of the colonial aggression against ancestral civilizations, one day in 1492 the Spanish and Portuguese conquistadors, greedy for wealth and power, rough, tough and driven by a ferocious appetite for gold and silver, landed on the pristine territory of the Americas, and set up the colonial system, with its inhuman institutions of slavery, servitude and inquisition.

13. Through its magnitude, supremely cruel methods and most bestial forms of violence, the slaughter inflicted by European colonialism was the greatest holocaust ever witnessed by man. At the World Conference against Racism, where the causes and sources of racism are to be considered, no one has a right to evade or conceal the blackest pages written in blood and tears without equal in the annals of the history of the Western hemisphere.

14. Intent on its war of conquest, the medieval despotism of Spanish, and later French and British, colonization excluded from the human race the native Indian, the indigenous Andean inhabitant of South America, looting his land and natural resources, depriving him of his human dignity and placing him on a par with animals, without soul or reason.

15. The World Conference against Racism may or may not be the appropriate occasion to re-establish the historical truth about the colonial barbarism involved in the genocide, slavery, servitude and crimes perpetrated against the indigenous minority civilizations and the trade in African slaves.

16. Over 500 years later, the European conquest and colonization have demonstrated that racism constitutes a Western phenomenon, whose Eurocentricity is based on the idea of the "purity of blood" of the colonizers. During the fifteenth and sixteenth centuries the theory or myth of "purity of blood" was already growing in Spain, with its attempt to establish the equation: "race equals civilization".

17. At the basis of the Iberian invention, the institution known as the "statutes for cleansing of the blood", lies biological determinism of a hereditary type. On the strength of this scientifically false theory, race was determined by the correlation between genetic patrimony, on the one hand, and intellectual abilities and moral values, on the other. Using this so-called reasoning, the alleged "superior race" arrogated to itself the right to subjugate, exploit and, on occasion, completely or partly destroy the conquered members of the ancestral civilizations.

18. Throughout history, racism is born, grows and feeds on the economic factors and strategic interests of the dominant classes and gives rise to social movement, to nationalist trends of a colonialist character, wars of aggression, and ethnic and religious conflicts, ending in racial cleansing. This reflects the irrational nature of man, whose ferocious appetite for wealth and the power to dominate have no limits, either in time or in space.

19. It has been said a thousand times that racism has no scientific basis and that "race or diversity of human races" does not exist. In times long past, it was believed that mankind was divided into races. According to this ethnocentric concept, the black people of Africa, the aborigines of Australia and the Indians in the Americas, belonged to the inferior race.

20. In the name of scientific truth, and in the name of peace, human dignity and the right to difference, we Indians are combating false ideas, erroneous prejudices, faulty reasoning and pseudo-scientific theories. We unequivocally condemn racial segregation wherever it may be, and also latent apartheid, marginalization and absolute poverty in the context of the market economy.

III. COMPENSATION FOR THE VICTIMS OF RACISM

(under item 12)

21. The colonial Powers, especially the Spanish Crown, which built a degrading colonial system that marked the end of life as such and the beginning of mere survival for the vanquished and colonized peoples, owe an immeasurable debt to the indigenous peoples and nations, peoples of African descent and minorities around the world.

22. In the spirit of the World Conference on Human Rights, held in Vienna in 1993, which called on States to ensure the full and free participation of indigenous peoples in all aspects of society, especially in regional and international forums directly or indirectly concerned with their rights and freedoms, the effective participation of their representatives and grass-roots organizations in the World Conference against Racism should be considered an act of social justice in the highest sense of State responsibility.

23. The victims of colonialism and racism are turning their gaze to Durban. In response to the challenge of human conscience, the international community and the Western Powers have a political responsibility to explicitly and unequivocally recognize the perverse effects of European colonialism and the crimes against humanity perpetrated against the lives of aboriginal peoples. They should beg forgiveness of the victims of slavery, servitude, racism and racial discrimination.

24. The World Conference against Racism would be dashing the hopes of the victims of the scourge of racism, the natural offspring of colonialism, if the Western Powers of the North and the Creole elites of the South did not assume their responsibility for re-establishing historical truth and making good the material and spiritual damage caused by colonial oppression.

25. At a time when the colonial Powers are endeavouring to deny that colonialism is the main cause of racism, so as to evade their moral and political responsibility, there are no words to describe the indescribable nor any terms to denote the human tragedy that left us desolation, lamentation and tears, a tragedy which included:

(a) The dislocation by violence of the structures and forms of social organization, which provided the foundations of aboriginal civilizations based on the collective ownership of property;

(b) Historic communities destroyed and wiped off the face of the earth, and their millennial cultures and wisdom annihilated, whose descendants are now stricken with grief for having lost the memory of their ancestors;

(c) The mass extermination of 90 million Indians, out of the 170 million who used to live between Alaska and Tierra del Fuego, the death of their martyrs in the most atrocious conditions and the systematic denial for the survivors of the recognition of their indigenous identity, as peoples and subjects in law;

(d) The genocide perpetrated in its cruellest forms, with the intention of totally or partially destroying the aboriginal communities and subjecting the vanquished to conditions of lifelong servitude and forced labour;

(e) The most inhuman regime of slavery, which reduced the condition of the Indian to that of slave and serf, forced labourer (mitayo) and servant, subjected to the imposition of rights of ownership and of sale or exchange of slaves and mitayos, and the African slave trade by land and sea;

(f) The plunder of their territories and ancestral lands, stripped of their wealth and vital resources which, for the colonizers, represented a commercial and monetary asset, so that, defeated by the might of the strongest, the aboriginal peoples found themselves attacked, persecuted and imprisoned in the name of the colonial order and condemned to extreme poverty;

(g) The indescribable robbery, looting and transfer of incalculably vast quantities of gold and silver, extracted from American Indian territories, and considered to be a natural booty of colonial warfare for dispatch to the Spanish Crown;

(h) The huge abundance of wealth extracted from the lungs of the Americas represents an inestimable contribution to the primitive accumulation of capital in the Old World, which until then had generated only indigent cultures and economies;

(i) The palaces, temples and castles, admired the world over, built in the cities of the colonial Powers with the sweat and lamentation, blood and tears of mitayo Indians, whose corpses now lie in the deep shafts of the gold and silver mines;

(j) The best of their cultural and artistic heritage was plundered. The cultural and artistic assets, as well as spiritual objects, symbolic manuscripts and even human remains of our ancestors, were robbed by the global bio-pirates and are now transiting in their death throes in airports and customs sheds, mere objects of speculation on the international antiques market.

26. Who bears the historic responsibility for this human tragedy, unparalleled in the history of colonized nations?

There is absolutely no doubt that the colonial Powers and metropoles have the moral duty to accept their historic and political responsibility, to conscientiously scrutinize their expansionist, colonial and ethnocentric policies, and to beg the forgiveness of millions of victims of colonialism, racism and racial discrimination.

27. Bearing in mind the imprescriptibility of crimes against humanity and observing that in none of the solemn declarations, instruments and international conventions for the judgement and punishment of such crimes is any time limitation provided, the Western Powers now more than ever bear the political responsibility of recognizing and accepting reparation and restitution, compensation and rehabilitation, as stipulated in international law.

28. If there were no reparation or compensation for the victims of racism - the natural product of colonialism - the World Conference against Racism would be deprived of its political essence and its legal scope. In open defiance of the spirit of the Universal Declaration of Human Rights, in which it is asserted that no one shall be held in slavery or servitude, the contemporary forms of slavery, the slave trade, forced labour and practices similar to servitude and racial discrimination have not yet been eliminated in all parts of the world.

29. In the light of the above, the World Conference against Racism should strongly urge the international community, especially the colonial Powers, to recognize the right of the indigenous peoples, minorities, peoples of African descent and victims of colonialism and racism to just reparation and compensation for the immeasurable material and spiritual damage caused by the wars of aggression and colonization in the Americas, Africa and Asia over the centuries.

IV. STRATEGIES IN THE FIGHT AGAINST RACISM

(under item 13)

30. On the basis of the General Assembly resolutions calling on human rights bodies and mechanisms to undertake studies and investigations on relations of cause and effect with regard to racism, with a view to condemning any doctrine of superiority based on racial segregation as scientifically false, morally reprehensible, and socially unjust and dangerous for peace, the forthcoming World Conference against Racism in Durban should adopt effective, coherent strategies in the fight to eliminate racism in the following areas. It should:

(a) Continue investigating the causes, sources and premises which have for centuries been generating the universal scourge of discrimination between human beings on grounds of race, colour, social origin and national identity, within the very heart of economic phenomena, civilizations and cultures. In other words, it is essential to seek the answer not in the spirit, but in the actual structures of historically determined societies;

(b) Analyse the multiple facets of racism in economic, social and political factors, that is, identify the roots of the scourge of racism, following step by step the traces and consequences of the slavery, servitude and oppression of man by man resulting from the prevailing colonial and neo-colonial systems;

(c) Examine the extent of contemporary forms of racism and modern slavery, as well as the exclusion and marginalization of the most vulnerable sectors in the context of the globalization of capital and markets, the deregulation of the international financial system, and the concentration of wealth and natural resources in the hands of transnational corporations;

(d) Analyse the racial factor in the movement of the new international economic order, in which blind market forces are leading the societies of the North and South on the path of violence, incitement to racial hatred and wars of aggression, condemning historic communities, indigenous peoples and national minorities to genocide, extreme poverty and the mutilation of mother earth;

(e) Indict the powerful economic factors and strategic interests which constitute the greatest obstacle to the elimination of all forms of racial discrimination and the implementation of the objectives of the Third Decade to Combat Racism and Racial Discrimination;

(f) Regulate the application of new, sophisticated technologies in the field of education which tend to encourage incitement to racial hatred and the spread of the culture of violence, and electronic games and computer networks which inculcate in our children an aggressive instinct, to the detriment of respect for human dignity.

31. The World Conference against Racism should also pay priority attention to the improper and illegal use of the Internet to disseminate racist propaganda and neo-fascist ideologies, giving rise to the urgent need to adopt a moral code of behaviour for Internet users and service-providers.

32. The World Conference against Racism should consider education as a tool for gaining awareness of freedom, for the full development of the human personality, and for strengthening respect, understanding and friendship among all nations, on which the maintenance of peace and collective security in the world depends.

33. In conclusion, the task of freeing humankind from the universal scourge of racism requires the political will of States, especially the Western Powers, to transform the present international economic order, which is profoundly racist and unjust, absolutely unsustainable and morally reprehensible.

Written declaration submitted by the Indian Movement "Tupaj Amaru".
31 May 2001

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Contribution* submitted by Human Rights Watch

The secretariat has received the following written statement, which is transmitted to the World Conference.

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Human Rights Watch is addressing the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance on five principal areas. These are caste discrimination, the protection of migrants and refugees, discrimination in the denial of citizenship rights, discrimination in criminal justice and public administration, and the matter of reparations.

Caste Discrimination

In much of Asia, parts of Africa, and in the South Asian diaspora racism has become coterminous with caste in the definition and exclusion of groups distinguished by their descent. Over 250 million people worldwide suffer under a hidden apartheid of segregation, modern-day slavery, and other extreme forms of discrimination because they were born into a marginalized caste. Despite formal protections in law, discriminatory treatment remains endemic and discriminatory societal norms continue to be reinforced by governments. Caste discrimination imposes enormous obstacles to the enjoyment of civil and political rights and the realization of economic, social, and cultural rights.

Caste discrimination has been a shameful secret for too long—and some of the governments which most need international support to fight caste discrimination have been most strident in demanding this issue be excluded from the World Conference. Express recognition is required by the World Conference that caste-based discrimination blights the lives of hundreds of millions—and that international programs are required to remedy its consequences and to establish practical measures to facilitate its abolition.

Migrants and Refugees

Trends in population movements and an increasingly international labor force make it particularly urgent to address racism as a factor in migration and refugee flows and in its relation to conflict. Women migrants suffer particularly, in trafficking and forced prostitution, in the lack of protection in the work place, and in constraints on family life imposed by migration and the specter of statelessness.

Racism is both a cause and a result of forced displacement, and a barrier to its solution. Refugees and asylum seekers who flee situations of racial and ethnic discrimination and violence also increasingly confront such hostility in their countries of refuge. Over the past decade, there has been a global trend of xenophobia and growing hostility towards refugees and asylum seekers. This trend is most notable in industrialized countries where a barrage of new, restrictive policies have targeted asylum seekers, refugees, and migrants over the past decade. Even traditionally generous host countries in the developing world, often over-burdened with their own social and economic problems, have become increasingly reluctant to host large refugee populations.

The World Conference should call for the reinforcement of the international refugee protection regime and for new standards and mechanism to extend protection to refugees and migrants who face racism, xenophobia, and related intolerance.

Nationality and Citizenship Rights

People face racial discrimination through the summary revocation of citizenship; through the redrawing of the terms of nationality in the upheavals of state succession; through the historical refusal to recognize national minorities as citizens in their own countries; and through gender discrimination in the transmission of nationality from parents to a child.

Whole populations may be denied nationality in their own countries—or be stripped of their citizenship—because of their race or ethnicity. Some have been present in a country for generations, often predating their country's independence; others are indigenous peoples. Discrimination on the basis of gender often combines with racism as a discriminatory factor in states that define citizenship in terms of racial or national "purity." When citizenship is restricted to the children of male nationals, female citizens are discouraged from marrying men of a different race or nationality because their children would be denied citizenship.

Even as economic globalization encourages the interdependence of states and free movement across borders, the international costs of discrimination in the determination of citizenship have gone largely unrecognized. Disputes over nationality have generated refugee crises, where particular ethnic groups have been arbitrarily stripped of their citizenship prior to their forced expulsion. The World Conference Against Racism offers an opportunity to place the issue of nationality and statelessness, and the human rights abuses arising from it, firmly on the agenda of the international community.

Criminal Justice

Criminal justice has an enormous potential for unjustified discriminatory effect. At the national or local level discrimination can arise from practices with racist intent, like racial profiling, in which an individual's presumed race is the determining factor in placing them under suspicion. The mechanisms of criminal justice can equally result in unjustified discriminatory effect where there is no clear racist intent. Discriminatory impact can be shown in patterns of police abuse, arbitrary arrest, incarceration, prosecution, and sentencing. The de facto denial of remedies to particular groups within a criminal justice system or the disparate effect of de jure disenfranchisement of members of a particular group may be evidence of unjustified racial discrimination regardless of the intent of lawmakers and public officials.

CERD obliges states "to nullify any law or practice *which has the effect* of creating or perpetuating racial discrimination." This notwithstanding, early drafts of the World Conference program of action call for measures to address discrimination in the administration of justice only where discriminatory intent can be discerned. The World Conference should recommend measures to identify and to remedy the racist effect of law or practice even in the absence of racist intent.

Public Administration

The unjustified discriminatory effect of public policy and administrative practice can effectively prevent the enjoyment of fundamental human rights even in the absence of overt discriminatory intent. This is often most evident in the administration of social services, education, and public housing to exclude or marginalize members of particular groups. It can also apply to restrictions of the freedom of movement and the right to live in a particular area of one's own country. Access to education without discrimination should be a particular focus of the World Conference.

Compensation and Reparations

Governments that practice or tolerate racial discrimination must acknowledge and end the violation of human rights and compensate the victims. The descendants of a victim of human rights abuse should also be able to pursue claims of reparations. That is, the right to reparations should not be extinguished with the death of the victim but can be pursued by his or her heirs. Reparations should consist of compensation, acknowledgment of past abuses, an end to ongoing abuses, and, as much as possible, restoration of the state of affairs that would have prevailed had there been no abuses. As time passes, the need to prioritize claims to reparations grows.

Extraordinarily severe forms of discrimination such as slavery, particular aspects of colonialism, and such official racist practices as apartheid and other forms of segregation have had lasting consequences that are of particular concern to this World Conference. Reparations for historical abuses are most urgent as a remedy for the contemporary effects of past abuse: in particular, for people who today personally suffer the greatest effects of past human rights violations through continuing economic or social deprivation (while not neglecting continued violations of civil and political rights). Most in need are those whose social and economic deprivation is greatest. The remedy to which these groups should be entitled would be an end to the violation of economic and social rights that derives from past racist practices.

The World Conference should consider proposals for reparations to the descendants of past victims with a view to rectifying the social and economic processes that underlie today's victims' continuing marginalization.

Conclusion

The World Conference should:

- Put caste discrimination squarely on the agenda, with appropriate language in the conference declaration and program of action of the conference—to jump-start an international program of action to monitor, remedy, and ultimately eliminate caste discrimination world wide.
- Recognize the problem of denial or deprivation of citizenship on racial and related grounds, and the intersection of race and gender in discriminatory citizenship laws and practices; and to encourage CERD, CEDAW, and the Committee on the Rights of the Child to address this issue.

- Defend and reinforce the international refugee protection regime; and to improve international monitoring in order to detect and remedy discriminatory treatment of migrants and refugees.
- Encourage ratification of the 1990 International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families.
- Encourage states to systematically collect and report information on law enforcement and the administration of justice, with a view to identifying and remedying any discriminatory purpose or effect; and to monitor the administration of public affairs in such areas as education, health care, housing, and the enforcement of labor rights with a view to identifying and remedying any discriminatory purpose or effect in public policy and programs.
- The World Conference should agree upon a program of action covering the full range of remedies, including reparations, for violations of the rights to be free of racial discrimination and related intolerance.

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CONFERENCE THEMES

NGO contributions

Contribution* submitted by Brahma Kumaris World Spiritual University

The secretariat has received the following written statement, which is transmitted to the World Conference.

* This contribution is issued, unedited, as received from the submitting non-governmental organization.

GE.01-56044

ENG

When the perfect order prevails, the world is like a home shared by all; peace and trust among all people are the maxims of the living.

Confucius

Our planet provides a home to over six billion of us: six thousand million unique individuals, each with his or her own story, personality, mind and spirit. And yet amidst such diversity, if we look into a global mirror of the human heart, how many of us do not cherish being loved, respected, understood and accepted? Do we not all seek to be happy and at peace with ourselves and those around us? It is a fundamental and indispensable part of who we are as human beings, of the very essence of humanity, that we have both the desire and capacity to give to others and to receive from them affection, regard and recognition. We aspire to a life in which we have freedom, are treated with dignity and respect and enjoy the same rights and privileges as others. Our vision is of a society in which there is equality and harmony, security and friendship, mutual understanding and kind-heartedness, where we are sustained and nurtured by our culture and enjoy a solidarity amongst people and a brotherhood and sisterhood of the spirit.

We have not lost this dream, and we must never lose it – neither for ourselves as individuals, for the inherent worth and sacredness of every human person mean that this is our right, nor for the entire human family of which each of us is a member, for our conscience and innate potential for good tell us that this our responsibility.

It is therefore heartening to see that around the world, people from all walks of life and all sectors of society are coming together, in spirit, if not in body, to form a truly global movement of the mind for a better world and harmonious human relationships. Such steps are more than just rungs on a wishful ladder to utopia; they are also a critical and urgent necessity. For while the momentum for change has increased and is finding many forms of expression, are we really any closer to fulfilling our age-old ideals?

Welcome progress has certainly been made in some areas but the world is never static and changing times bring with them new wrongs and indignities that must be addressed. If we undertake an open and honest stock take of world affairs today it is apparent that profoundly divisive, discriminatory and exclusionary forces have been unleashed and are at work within the world. We can see that the world is globalizing but society is disintegrating, and many everyday encounters have become potential flashpoints. Technology is bringing peoples and their lives together in many different ways but too often in a clash of civilizations rather than in dialogue. There is continuing discrimination against people on the basis of their descent. Women and children, in particular, are being trafficked or sold into slavery and predominantly they come from a few particular races or backgrounds. Migrants and refugees who flee injustice, prejudice, lack of opportunity or environmental degradation at home find themselves, on arrival at a new destination, victims of discrimination or intolerance on account of their race. Even otherwise well-educated people can allow ignorance or irrational fear of the unknown, or of loss or identity or position, to mutate into intolerance or prejudice in relation to those of different ethnicity, traditions, religion or culture.

While the situation is worse in some places than in others, regrettably no country or community can justifiably claim itself to be completely free of discrimination. In short, racism, racial discrimination, xenophobia and related intolerance are a scourge with deep and widespread roots in the past and a creeper-like stranglehold on the present. When, as they so often do, these factors interact with forms of vulnerability such as gender, age and economic weakness, the result is a particularly poisonous recipe for the multiple violation of human rights that quickly brews into other social upheavals and conflict.

This life's five windows of the soul
Distort the heavens from pole to pole
And lead you to believe a lie
When you see with, not through, the eye.

William Blake

While this intersectionality of susceptibilities to abuse means that responses must incorporate various perspectives, discrimination should also be targeted by itself in view of the fact that its ultimate origin lies solely in the human mind, regardless of any external factors or conditions. Simply put, racism is a totally ideological construct, an acquired attitude of mind. It is learned and ingrained; it is never an inherent quality of the human spirit. People are not originally racists but become them. As humanity has strayed from the quintessential goodness of its divine roots, and human culture continues to drift from its spiritual moorings, an increasingly materialistic mindset has gripped our psyche. We have conditioned ourselves to view others according to their outward appearance and circumstances. Identification with the body has dethroned a natural consciousness of the self as the soul; arrogance of the physical has replaced wonder for the spiritual. Progressively blindfolded to the non-materialistic, we have stumbled into a dead-end of superficiality, defining ourselves by the ephemeral body and its transitory trappings of fame and fortune. Having forgotten the soul, and its inherent worth, we have ceased to recognize and respect our own worth and dignity and therefore also that of others. The root cause of racism and discrimination is thus a crisis of identity at the individual and collective level.

So through God you are no longer a slave but a son, and if a son then an heir.

Galatians 4:6

Although the measures necessary to combat racism must take many forms, if they are to be truly effective they must be grounded in spirituality. It is not a solution to counter abuse or discrimination with more of the same. One cannot simply legislate for love and tolerance. It is also not enough just to cut a weed off above the ground; one must dig beneath the surface, identify the roots and then remove and burn them. And the roots of racism are to be found in the thoughts and attitudes that all of us have acquired over many generations. Bringing about the required reformation of attitudes and ways of life requires a process of healing, accompanied by the re-discovery of the true self and re-identification with the unity of the larger human family.

Seek help through perseverance and prayer; surely Allah is with those who patiently persevere.

Koran 2:154

Animosity, ingrained prejudice and discrimination, often based on totally unfounded notions of the inferiority of others, and then institutionalised over the years, have inflicted many ugly wounds on humanity. Intertwined with issues of justice and the settling of accounts or reparation on an external level, there are inner scars that need airing and healing. In this regard, it is both parties involved in discriminatory action who must be healed. Abuse defiles the victim, but its perpetrator also debases and dehumanises himself.

We must win our freedom by deserving it, by improving the mind and enhancing the dignity of the individual, loving what is just, what is good, what is great, to the point of dying for it. When people reach these heights... the idols and tyrants fall like a pack of cards and freedom shines in the first dawn.

Jose Rizal

The process of achieving both the making-whole again of the individual and the reconciliation of society is likely to be long but must never be considered to be an impossibility for the indomitable human spirit. When provided with a safe and nurturing environment in which to express and be their own true

selves, when listened to, accepted and treasured, supported and validated as human beings with their own unique worth and inner beauty, when respected and loved in their own right, even deeply scarred individuals can begin to heal. In this task, each of us has a role to play, acknowledging the value of life, drawing inspiration from and then demonstrating the personal transformation and self-redemption, forgiveness and reconciliation that others have modelled to us.

But while we must come to terms with and learn from past realities, however tragic, and while their wrongfulness must be acknowledged, we must not let them blind us to present truths or allow them to cast a self-perpetuating shadow over the future. Education and achieving a new understanding are crucial to all our efforts to eradicate the plague of racism that still blights humanity's face.

Education is not only a right in itself but also a through-road to the enjoyment of all other rights. Foremost amongst these is the right to know one's own true identity as a being of inherent and inalienable worth, a child of the Divine even – to be able to define oneself by reference to the spirituality that is the core of our being and gives rise to our worth and rights. A distinction must be made between the physical and perishable matter of the body and the non-physical and eternal inner being. It is the soul, the repository of our values, beliefs and personality, that defines our identity more than the body through we express such qualities. The self-respect that springs from such self-knowledge is both the foundation of respect for others and also a powerful shield against abuse; we may be deprived of other rights but only we can deprive ourselves of our own self-respect.

Understanding the sacredness of each person opens the door to perceiving the essential oneness of the human family. People of spirit have long claimed this and now recent genetic research, looking at our biological blueprint, has shown a striking homogeneity within humanity; in fact there is a vastly greater genetic variability within any particular race or group of people than there is between individuals from different races or groups. Biologically as well as spiritually we are all integral members of just one human race and the ways in which we are different are far less significant than the ways in which we are the same. We have and are entitled to our own cultural, social and national identity but we share a common identity as fellow human beings and are equal in dignity and worth. Harmony and unity among people can be built on this common ground and we can then understand, respect and even welcome difference rather than fear it.

The quintessential revolution is that of the spirit, born of an intellectual conviction of the need for change in ...mental attitudes and values... Without a revolution of the spirit, the forces which produced the inequities of the old order would continue to be operative, posing a constant threat to the process of reform and regeneration...

Aung San Suu Kyi

A spiritual approach is not one that is divorced from immediate concrete action; in fact it must imbue our action. If principles are to be turned into practice at the grassroots level where they are needed, in the hearts and minds, attitudes and behaviour of people, such an approach must find expression in the form of values-based educational programmes. Teaching tolerance, understanding, respect and responsibility both in and outside the classroom, from early childhood, is crucial in order to deconstruct the negative stereotypes and perceptions, the conceptual boxes and mental straitjackets that society has tied itself in.

The Brahma Kumaris have been teaching practical spirituality and values for many years and found such a practice to be particularly effective in dissolving barriers and bringing together people of different communities and cultures. They would gladly extend their expertise to work with other interested parties in the development and implementation of comprehensive, timetabled educational programmes to promote peaceful coexistence, unity and harmony within and among peoples. The

mountain we must climb is lofty, no doubt, but there is room on the high road for all of us and we must walk it together as brothers and sisters, side by side and heart to heart.

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CONFERENCE THEMES

NGO contributions

Contribution* submitted by European Women's Lobby

The secretariat has received the following written statement, which is transmitted to the World Conference.

* This contribution is issued, unedited, as received from the submitting non-governmental organization.

GE.*200'0'56'2*

ENG

Founded in 1990, the European Women's Lobby (EWL) is an alliance of national and European non-governmental women's organisations working to promote equality between women and men and to ensure that gender equality and women's rights are taken into consideration in all European Union Policies. The issue of racism and racial discrimination constitutes a priority for the EWL, as we believe that within the overall fight against racism, targeted and specific measures for women are also needed. The EWL would like to emphasize that even though we belong to one human race, it is necessary to acknowledge the diversity (colour, culture, religion, ethnicity, gender) among people. The EWL is therefore calling all governments to take concrete legislative measures in the fight against racism.

The EWL follows with interest the governmental negotiation process in the context of the World Conference against racism, Racial Discriminations and Related Intolerance (WCAR). It generally welcomes the emphasis put on the importance of integrating a gender perspective in the WCAR process, but regrets that throughout the negotiation, debates and drafting process, there is a clear lack of political commitment from governments. The EWL recalls that combating racism in all its forms is a primary responsibility of governments. Furthermore, the forms of multiple discriminations experienced by women, due to the intersection of gender and ethnicity, must be addressed in a comprehensive way.

Recalling the recommendations made in its policy paper of June 2001, the EWL would like to stress once again the following crucial elements in the fight against racism, racial discriminations and related intolerance.

1. The EWL demands the adoption of a **strong and comprehensive Programme of action and follow-up measures**, in particular:

- The adoption of a comprehensive Plan of Action for the elimination of racism, racial discrimination, xenophobia and related intolerance encouraging States to elaborate **National Action Plans** (NAPs) identifying concrete policies and programmes at national level and to create national executive body, reflecting the diversity of the society, charged with the task of implementing these NAPs;
- The full integration of a **gender dimension** within the Plan of Action and the NAPs, in particular the elaboration of gender-sensitive and gender-specific guidelines and indicators and the use of gender and ethnicity disaggregated data at all level;
- The commitment to a **review process after a 5 year** period following the WCAR, in order to evaluate and make a critical assessment of the progress made by Governments on the issue of combating racism, racial discrimination, xenophobia and related intolerance;
- The development of a **methodology examining the interaction of ethnicity and gender** and identifying forms of multiple discriminations and its effects on women; this methodology should serve as a basis for designing and implementing legal instruments, policies and programmes aiming at the elimination of racism, racial discrimination, xenophobia and related intolerance.
- The recognition of the **role of civil society**, including NGO's fighting racism, minority ethnic groups and victims of racism, and the commitment to strengthening the dialogue and cooperation with them.

- The guarantee of a **robust legal framework**, which both defends the human rights of people, women and men, who experience racism, and at the same time ensures sufficient criminal sanctions for racist behaviour.

2. Stressing that **poverty and social exclusion** are one of the major features of racial discrimination faced by ethnic minority & migrant women, women refugees and asylum seekers, the EWL demands the adoption of measures encouraging their integration into the host country (courses on the language and the culture of the host country, education, free legal advice, health care, good quality and affordable childcare services).

3. The position of migrant women with dependent status being very precarious in many countries because of the lack of individual rights, the EWL demands that States grant **independent legal status and work permit** to spouses of migrant workers and that legislations aiming at protecting migrant women employed as domestic workers from exploitative working conditions and sexual abuses are adopted.

4. The economic empowerment of Black, ethnic minority and migrant women being crucial in order to improve their situation and combat racism, racial discrimination and related intolerance, the EWL urges States to make information on the **education system available to ethnic minority and migrant women** at the grassroots level and promote campaigns aimed at raising consciousness in ethnic minority communities of the importance of education for women and men at all ages, whatever the religious background;

5. **Media** must pay more positive attention to the reality and concerns of Black, ethnic minority and migrant women in order promote a positive and complete image of women's lives, as an alternative to stereotypes that are very damaging.

6. The EWL stresses the very **damaging effects of pornography,** especially in promoting racist stereotypes against Black, Migrant and ethnic minority women who are projected as 'exotic' sexual objects. It is the responsibility of Governments to take all appropriate measures to put an end to it.

7. The EWL underlines that **racism is violating the human rights** of the target groups, in particular with the phenomenon of trafficking for prostitution, sex industry and domestic work. The EWL therefore urges States to adopt concrete measures to fight the phenomenon of trafficking in women and contemporary enslavement of women and children, both by enforcing appropriate legislation and by developing preventive measures in the countries of origin of women and children, victims of trafficking and enslavement; in particular to sign, ratify and implement the *Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children* supplementing the UN Convention against Transnational Organised Crime.

8. In all forthcoming developments concerning **immigration, refugee and asylum policies**, the EWL recommends that the specific concerns of women are fully recognised, including the specific needs of women asylum seekers threatened with sexual persecutions, oppressions and violence.

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CONFERENCE THEMES

NGO contributions

Contribution* submitted by Oromia Support Group

The secretariat has received the following written statement, which is transmitted to the World Conference.

* This contribution is issued, unedited, as received from the submitting non-governmental organization.

GE.*200-0567*

ENG

The Oromia Support Group wishes to bring the genocide of Oromo and other peoples of Ethiopia to the attention of the World Conference Against Racism. Genocide in Ethiopia is being deliberately perpetrated by the country's government with the aid of its security forces.

In 1997, the government party publication called for the elimination of 'narrow nationalist' tendencies in Oromia Regional State, home to most of the country's 25-30 million Oromo. Detention without trial, the routine use of torture and rape of detainees, disappearance and extra-judicial killing of political opponents in all regions of Ethiopia have been widely reported since the current regime came to power in 1991.

Farmers, tradesmen, educated professional people and successful businessmen and women are being detained, tortured, raped and killed because they are suspected of supporting the Oromo nationalist movement. Oromo civic organisations, concerned with relief, development and human rights, have been closed down and members detained. Members of Oromo self-help and cultural organisations have been detained and tortured. Oromo language teachers have been killed, detained and tortured. Oromo musicians, writers and dramatists have been detained, tortured and driven into exile.

Civil servants, including health professionals and teachers, are dismissed unless they support the government umbrella party. Official and civic national institutions are dominated by the narrow ruling clique. The agricultural and manufacturing industries, indeed all significant commercial enterprises, belong to the governing clique and their associates.

The government security apparatus exerts control over the judiciary and the press. For eight years, Ethiopia has imprisoned more journalists than any other country in Africa.

Peasants and townspeople report a more oppressive security surveillance system than they experienced under previous regimes. Movement of people and goods from village to village is closely monitored. The security network enables suspected political opponents to be tracked across the breadth of the country.

In the year 2000, famine was reported from areas where it was previously unknown. Development has only occurred in Tigray Region, the home of the ruling group. Medicines to combat outbreaks of malaria and cholera have been deliberately withheld from other areas where government opposition is strong. Food aid, as with seeds and fertilisers, was held back in year 2000 from families who were suspected of supporting political opposition movements or who refused to hand over their young men for the war with Eritrea.

Most of those who died in the war, 123,000 from Ethiopia, were Oromo forced conscripts, used as minesweepers in human wave trench warfare.

In early 2000, government officials torched one sixth of Oromia Region's forests, to flush out armed opposition groups. Thousands of farms were ruined in order to reduce the groups' popular support base.

At least 7 students died during demonstrations which followed the fires. In April of this year at least 41 demonstrators were killed by security forces in Addis Ababa. Unknown numbers died elsewhere.

Oromo refugees in Sudan, Djibouti, Kenya and South Africa have been harassed, beaten and killed by Ethiopian government agents. Over 1000 refugees have been sent back to Ethiopia, especially from Djibouti.

The government of Ethiopia has directly and indirectly fostered conflict and bloodshed between Oromo, Amhara, Isaa, Degodia, Gedeo, Gabre and Sidama peoples. Ethiopian security forces have killed Oromo residents in Kenya on frequent cross border raids. They have maintained a military presence in Somalia and are supporting the opposition to the new UN-supported transitional administration.

The Oromia Support Group is grateful for the opportunity to bring the genocide of Oromo and other peoples of Ethiopia to the attention of the World Conference Against Racism. We urge the conference to declare commitment to identifying and building strategies whereby the international community can reduce the capacity for regimes, such as that in Ethiopia, for committing genocide and enable those responsible for genocide to be brought to justice.

We urge the conference to consider means by which foreign aid and assistance from the World Bank and International Monetary Fund is made dependent on improvement in human rights practices in recipient countries. Presently, the short term financial and strategic interests of donor countries outweigh their stated commitment to this policy.

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NGO contributions

Contribution* submitted by the Netherlands Centre for Indigenous Peoples

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* This contribution is issued, unedited, as received from the submitting non-governmental organization.

GE.*0107608*

ENG

STATEMENT ON THE WORLD CONFERENCE AGAINST RACISM OF THE INDIGENOUS PEOPLES' MILLENNIUM CONFERENCE PANAMA CITY, PANAMA, 7-11 MAY 2001

We, the Indigenous Peoples of all regions of the world including the Arctic, Africa, Russia, the Americas, Europe, Asia and the Pacific attending the Indigenous Peoples' Millennium Conference in Panama City, Panama, 7-11 May 2001, have examined and endorse the following statements from Indigenous Peoples, their representatives and organizations, made in preparation for the World Conference against Racism, to be held in Durban, South Africa:

Community Consultation on Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Kampala, Uganda, 30 April-3 May 2001;

Indigenous Peoples and Racism Conference: Regional meeting of Indigenous Peoples of Australia, New Zealand, Hawaii and the United States, held in Sydney, Australia, 20-22 February 2001;

Declaration of Indigenous Peoples of the Americas adopted in Santiago de Chile, 5-7 December 2000;

The Abokobi Declaration adopted in Ghana, 7-10 April, 2001;

The Kidal Declaration adopted in Kidal, Mali, 8-13 January 2001.

We believe that these declarations form a consensus of the hopes and aspirations of the Indigenous Peoples of the world, and we emphasize their call for the end of racial discrimination against Indigenous Peoples in all its forms.

We note particularly the Declaration of Indigenous Peoples of the Americas, and its finding that racial discrimination, xenophobia and related forms of intolerance are characteristics of dominant Western ideology and are reflected in the relationship Western society has maintained with the Indigenous Peoples of the world, constituting a historical problem with deep roots in colonialism and the enslavement of entire peoples, a problem that continues to this very day, denying Indigenous Peoples their right of self-determination.

We also note that racism, racial discrimination, xenophobia and related intolerance are characteristics of dominant societies all over the world and are the main sources of all forms and manifestations of colonization, denying Indigenous Peoples the right of self-determination.

We recognize that colonialism in all its expressions continues to rob us of our ancestral knowledge, cultural and spiritual practices, of our economies and way of life of our Peoples, as well as our cultural and intellectual heritage which forms a part of our spirituality. It is the cause of the loss and ruination of our sacred places, the loss of our traditional health practices and traditional knowledge, and even now extends to the loss of our plant, animal and human genetic resources.

We also call upon States to comply with their sacred trust and to guarantee the right of decolonization and self-determination to all Indigenous Peoples in non-self-governing territories.

We find it is finally time to deal fairly and in good faith with Indigenous Peoples. We call upon States to recognize that Indigenous Peoples are "Peoples" within the full meaning that attaches to that term under international law. We condemn the continued denial of the recognition of Indigenous Peoples as having the rights of all other Peoples. We consider the continued denial of this recognition an act of racial discrimination by the States within the United Nations itself, as this refusal is a distinction based on race or ethnic origin which has the purpose of nullifying or impairing all other human rights of Indigenous Peoples.

Unless the World Conference against Racism recognizes the following principles with regard to Indigenous Peoples, it cannot hope to address the racial discrimination practised against Indigenous Peoples or fashion any realistic solutions to end the practice:

1. Indigenous Peoples are Peoples within the full meaning of international law.

2. Indigenous Peoples have the right of self-determination to the same extent as all other peoples of the world.

3. The World Conference against Racism must reiterate the principles established at the first two World Conferences to Combat Racism and Racial Discrimination, recognizing the special physical and spiritual relationship between Indigenous Peoples and our lands and territories, and stressing that our lands and natural resources should not be taken from us.

4. In all measures to be taken by States that may affect Indigenous Peoples, consultation in good faith must be undertaken by the State with the Indigenous Peoples affected and such measures not implemented without our free and informed consent.

5. The World Conference against Racism must call upon States to end the militarization of Indigenous Peoples' lands and territories and the forced relocation of Indigenous Peoples. The grave situation of the militarization of indigenous lands and territories, and resultant gross and massive violation of our civil, political, economic, social and cultural rights must end. Indemnification for damages and material losses during Indigenous Peoples' forced displacement should be made.

6. Religious intolerance towards Indigenous spiritual practice has been a fundamental instrument in the subjugation of Indigenous Peoples since the beginning of colonialism. The World Conference must recognize the persistent evil of religious intolerance towards Indigenous spiritual practice and belief and make concrete proposals to end this widespread and persistent form of xenophobia.

7. The World Conference against Racism must recognize and address the new and deadly form of racial discrimination, including institutionalized racism, that is

environmental racism, and the ruination of our lands, waters and our environment by the implementation of development schemes and unsustainable practices such as mining, deforestation, the dumping of contaminated waste, and other land-use practices that do not respect and discriminate against our spiritual beliefs and ways of life, our economies and means of subsistence, our right to health, our very lives and our existence, and our future generations.

Proposals for the Programme of Action of the World Conference against Racism:

We the representatives of Indigenous Peoples and their organizations, participants at the Indigenous Peoples' Millennium Conference have considered basic principles for the taking of concrete steps in our struggle to combat racism and discrimination, and, as a result, recommend to States and other institutions that they incorporate our proposals in the Programme of Action of the World Conference against Racism:

1. Call for a World Conference on Indigenous Peoples.

2. Recommend a comprehensive review of the International Decade of the World's Indigenous People.

3. Recommend to the Secretary-General the development of "principles for the inclusion of Indigenous Peoples' issues into the United Nations programmes and practices".

4. Recommend to the Secretary-General the early establishment of a separate secretariat for the Permanent Forum on Indigenous Issues, and that preference be given to Indigenous candidates in the staffing of the secretariat.

5. Call for the elimination of religious intolerance and the recognition of the right of Indigenous Peoples to our own cultural and religious traditions as well as the right to defend our rituals and spiritual sites.

6. Call for the recognition of the relationship between self-determination, land rights and protection of cultural rights including the need to recognize that discrimination against the use of our language exists.

7. Strongly recommend the adoption of the draft United Nations declaration on the rights of indigenous peoples, approved by the Sub-Commission on the Prevention of Discrimination and Protection of Minorities in its resolution 1994/45. The draft Inter-American Declaration on the Rights of Indigenous Peoples of the Organization of American States should be adopted with the full participation of Indigenous Peoples, and must not contain lesser standards than those contained in Sub-Commission resolution 1994/45.

8. Urge the United Nations to effectively implement the Permanent Forum on Indigenous Issues and the position of Special Rapporteur on indigenous issues

and human rights with all necessary funding, and in consultation with Indigenous Peoples.

9. Recommend that States ratify international conventions and agreements protective of Indigenous Peoples' rights, and abide by agreements and treaties signed between States and Indigenous Peoples. States that have not already done so should ratify the International Convention on the Elimination of All Forms of Racial Discrimination and make the declaration under article 14 of that Convention.

10. Recommend that States examine their constitutions, laws and legal systems, and policies to identify and eradicate both explicit and inherent racism towards Indigenous Peoples contained therein.

11. Cease the use of the doctrines of discovery and terra nullius; the prohibitions against the collective ownership of Indigenous land; the doctrine that Indigenous lands can be taken without due process of law or adequate compensation; doctrines which provide for the unilateral extinguishment of Indigenous land rights and title; the presumption that Indigenous Peoples do not own the resources of the subsoil; doctrines that allow concession of Indigenous resources to be made without Indigenous consultation or consent; the denial of legal protection for Indigenous religions, including protection of sacred sites and areas as well as denial of religious practice by Indigenous prisoners; and discriminatory land claim processes.

12. Strongly recommend that States renounce laws and policies that deny or limit indigenous rights over land and its resources, including rights to the resources of the subsoil, submerged lands and wetlands, and affirmatively recognize Indigenous Peoples as the rightful managers of their lands and resources. States should, in consultation with Indigenous Peoples, initiate programmes to demarcate and protect Indigenous territories.

13. Urge States and financial and development institutions to examine their policies and practices that affect Indigenous Peoples to ensure that their policies and practices contribute to the eradication of racism by encouraging the participation of Indigenous Peoples in development projects in accordance with the principle of free and informed consent; by democratizing international financial institutions and transnational corporations by means of enforceable codes of conduct; and by consulting with Indigenous Peoples in any matter that may affect our physical, spiritual or cultural integrity.

14. Recommend that States promote programmes to benefit Indigenous women, with their full participation, to promote their civil, political, economic, social and cultural rights; to end disadvantage due to gender; to urgently resolve problems affecting them in education, employment, health, traditional knowledge, justice, the environment and biodiversity; and to eliminate policies of forced sterilization

and the use of sexual violence as a weapon of war as well as the trafficking of Indigenous women and children.

15. Urge States to commit financial resources to anti-racism education and media campaigns to promote anti-racism awareness, acceptance of diversity, and respect or the cultures of all Indigenous Peoples. In particular, States should promote a real understanding of the dignity and worth of the histories and cultures of Indigenous Peoples.

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RACIAL DISCRIMINATION, XENOPHOBIA
AND RELATED INTOLERANCE

Durban, 31 August-7 September 2001
Agenda item 6 b)

CREDENTIALS OF REPRESENTATIVES TO THE CONFERENCE

Report of the Credentials Committee

Chairman: Mrs. Yolande Bike (Gabon)

1. At its 1st plenary meeting, on 31 August 2001, World Conference Against Racism, in accordance with rule 4 of its rules of procedure, appointed a Credentials Committee having a composition based on that of the Credentials Committee of the General Assembly of the United Nations at its fifty-fifth regular session, namely: Bahamas, China, Ecuador, Gabon, Ireland, Mauritius, Russian Federation, Thailand and the United States of America.

2. The Credentials Committee held its meeting on 4 September 2001.

3. Mrs. Yolande Bike (Gabon) was unanimously elected Chairman.

4. The Committee had before it a memorandum by the secretariat of the Conference, dated 3 September 2001, concerning the credentials of representatives of States to the World Conference Against Racism. The representative of the Legal Counsel of the United Nations made a statement relating to the memorandum by the secretariat of the Conference, in which she, inter alia, updated the memorandum by the secretariat of the Conference, indicating those credentials and communications received subsequent to the preparation of the memorandum.

5. As noted in paragraph 1 of the memorandum and the statement relating thereto, formal credentials of representatives to the World Conference Against Racism, in the form required by

rule 3 of the rules of procedure of the World Conference Against Racism, had been received as of the time of the meeting of the Credentials Committee from the following 92 States: Albania, Algeria, Andorra, Angola, Armenia, Austria, Bahrain, Barbados, Bhutan, Botswana, Brunei Darussalam, Burkina Faso, Burundi, Cape Verde, Central African Republic, Chad, China, Costa Rica, Cuba, Cyprus, Czech Republic, Democratic People's Republic of Korea, Denmark, El Salvador, Equatorial Guinea, Ethiopia, Fiji, France, Gabon, Germany, Guatemala, Guinea, Haiti, Holy See, Honduras, Hungary, Iceland, India, Indonesia, Iraq, Jamaica, Japan, Jordan, Kenya, Kuwait, Lao People's Democratic Republic, Latvia, Lebanon, Lesotho, Liberia, Liechtenstein, Lithuania, Luxembourg, Mauritania, Mauritius, Mexico, Mongolia, Morocco, Mozambique, Myanmar, Namibia, Netherlands, Niger, Norway, Philippines, Poland, Portugal, Republic of Korea, Republic of Moldova, Romania, Russian Federation, Senegal, Singapore, Slovakia, Slovenia, South Africa, Spain, Sudan, Suriname, Swaziland, Sweden, Switzerland, Syrian Arab Republic, Thailand, The former Yugoslav Republic of Macedonia, Togo, Trinidad and Tobago, United Arab Emirates, United Republic of Tanzania, Uruguay, Viet Nam and Zimbabwe.

6. As noted in paragraph 2 of the memorandum and the statement relating thereto, information concerning the appointment of the representatives of States to the World Conference Against Racism had been communicated to the secretariat of the Conference, as of the time of the meeting of the Credentials Committee, by means of a cable or a telefax from the Head of State or Government or the Minister for Foreign Affairs, or by means of a letter or note verbale from the Ministries, Embassies or Permanent Missions concerned, by the following 78 States: Afghanistan, Argentina, Australia, Azerbaijan, Bahamas, Bangladesh, Belarus, Belgium, Belize, Benin, Bolivia, Bosnia and Herzegovina, Brazil, Bulgaria, Cambodia, Cameroon, Canada, Chile, Colombia, Comoros, Congo, Cote d'Ivoire, Croatia, Democratic Republic of the Congo, Dominican Republic, Ecuador, Egypt, Eritrea, Estonia, Finland, Gambia, Georgia, Ghana, Greece, Guinea-Bissau, Guyana, Iran (Islamic Republic of), Ireland, Israel, Italy, Kazakhstan, Kyrgyzstan, Libyan Arab Jamahiriya, Madagascar, Malawi, Malaysia, Mali, Malta, Nepal, New Zealand, Nicaragua, Nigeria, Oman, Pakistan, Panama, Paraguay, Peru, Qatar, Rwanda, Saint Vincent and the Grenadines, Saudi Arabia, Seychelles, Sierra Leone, Solomon Islands, Somalia, Sri Lanka, Tajikistan, Tunisia, Turkey, Tuvalu, Uganda, Ukraine, United Kingdom of Great Britain and Northern Ireland, United States of America, Venezuela, Yemen, Yugoslavia and Zambia.

7. Having considered the question of the credentials of Afghanistan, the Committee decided to take the same position as was taken at the fifty-fifth regular session of the General Assembly.

8. The Chairman recommended that the Committee accept the credentials of the representatives of all States mentioned in the memorandum of the secretariat of the Conference, on the understanding that formal credentials for representatives of the States referred to in paragraph 6 of the present report would be communicated to the secretariat of the Conference as soon as possible.

9. On the proposal of the Chairman, the Committee adopted the following draft resolution:

"The Credentials Committee,

"Having examined the credentials of the representatives to the World Conference Against Racism of the States referred to in the memorandum of the secretariat of the Conference dated 3 September 2001,

"Accepts, subject to the decision contained in paragraph 7 of the report of the Credentials Committee, the credentials of the representatives of the States concerned."

10. The draft resolution proposed by the Chairman was adopted without a vote.

11. The Chairman then proposed that the Committee should recommend to the plenary of the World Conference Against Racism the adoption of a draft resolution (see para. 13). The proposal was adopted without a vote.

12. In the light of the foregoing, the present report is submitted to the World Conference Against Racism.

RECOMMENDATION OF THE CREDENTIALS COMMITTEE

13. The Credentials Committee recommends to the plenary of the World Conference Against Racism the adoption of the following draft resolution:

Credentials of representatives to the World Conference Against Racism

World Conference Against Racism,

Having considered the report of the Credentials Committee and the recommendation contained therein,

Approves the report of the Credentials Committee.

. . . . .